

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 5th April 2002

Whatever is in the heavens and whatever is in the Earth glorifies Allah the Sovereign, the Holy, the Mighty, the Wise.

It is He who hath raised from amongst the unlettered a Messenger who recites unto them His Signs and purifies them and teaches them the Book and wisdom, though before this they had been in manifest error. He shalt raise him amongst others who have not yet joined them. He is the Almighty the Wise.

Also others from among them who have not yet joined them. He is the Almighty the Wise.¹

Continuing the theme of the Divine attribute of *al-Aziz* (The Mighty) with particular reference to the opening verses of Surah Al-Jummuah expounding the phenomenon of the coming of the Promised Messiah in the Latter-Days that the Quranic verses unfold:

The power of the Holy Prophet's (peace and blessings be on him) holiness was such that it would purify people 1300 later in the exact manner as it originally did. It was Allah's promise that in the time of the Latter-Days there will be righteous people who will match the Companions of the Holy Prophet (peace and blessings be on him) in their spiritual excellence and that all this will be achieved through the latent beneficence of the Holy Prophet (may peace and blessings be on him).²

These people would endure trials and tribulations and calamities but will remain steadfast and fear will be insignificant for them.³

The Promised Messiah (on whom be peace) told us that the beneficence of the Holy Prophet (peace and blessings be on him) will be placed in him and those who will enter his community will be those that *The Holy Quran* refers to as *Akhareen* or believers of the Latter Days.⁴

Referring to the Quranic mention of completion of religion corresponding to the revelation of Holy Prophet (peace and blessings be on him), the Promised Messiah (on whom be peace) told us that this completion comprised of the completion of guidance and the completion of propagation and that the period for the latter kind of completion is the period of the Promised Messiah.⁵

... in His Holy Book Allah has negated the fatherhood of the Holy Prophet, He has given the glad tidings of a *Burūz*.

If this concept of *Burūz* was not true, then why were the Companions of the Promised One designated as Companions of the Holy Prophet in the following verse: *Also others from among them*.

¹ *The Holy Quran*. Al Jummuah [The Friday Congregation]: 2 – 4.

² Hazrat al-Hajj Hakeem Maulana Nooruddin – Khalifatul Masih I. Speech at Jalsa Salana 28th December 1901. *Khitabat e Noor*. 158, 159.

³ Hazrat Mirza Ghulam Ahmad. *Aina e kamalat e Islam*. (Riyaz e Hind, 1893). *Ruhani Khazain*: v. 208 – 212.

⁴ Ahmad. *Khutba Ilhamiyya*. (Ziya al-Islam, 1902). *R. K.*: xvi. 170, 171.

⁵ Ahmad. 3rd December 1901. *Malfuzat*: ii. 405.

One has to deny this verse before he denies the concept of *Burūz*. People who think in physical terms, sometimes link the Promised One to the progeny of Hasan, sometimes to Husain, and sometimes to Abbas. But what the Holy Prophet really meant was that the Promised One would be his heir, just like a son, i.e., he would inherit his name, his character, his knowledge, his spirituality, and would reflect his very image. He will acquire nothing on his own but will acquire everything from the Holy Prophet, and will so lose himself in him as to reflect his very image. Just as he would acquire—by way of *Zill*—his name, character and knowledge, so would he also acquire his title of 'Prophet', for the image formed by the *Burūz* is never complete unless it reflects the excellences and perfections of the original in every aspect. Since Prophethood is the hallmark of a Prophet, it is essential that it too should be reflected in the image formed by the *Burūz*. All Prophets have continued to believe that a *Burūz* is a complete reflection of his original, so much so that even their names become identical. Thus, just as it is evident in this context that naming someone Muhammad and Ahmad, by way of *Burūz*, does not make two Muhammads or two Ahmads, likewise, addressing someone as 'Prophet' or 'Messenger'—by way of *Burūz*—does not break the Seal of *Khatamun Nabiyyin*, for the person of the *Burūz* has no independent existence. The Prophethood of Muhammad, therefore, remains confined to Muhammad alone. All Prophets are agreed that *Burūz* involves no duality, as his status conforms to this Persian verse:

*I have become you and you have become me, I have become the body and you have
become the soul;
So none should henceforth say, You are one and I another.*

On the other hand, if Jesus comes back to the world, he cannot do so without breaking the Seal of *Khatamun Nabiyyin*.⁶

Hazrat Khalifatul Masih I states: *Death is in actual fact benevolence in that it releases man from the troubles of this life and afterwards spiritual progress starts:*

Worldly achievements are never free from trials. *The Holy Quran* states 'God has created death and life so that He may try you' (Al Mulk [The Sovereignty: 3]). Success and failure too is a matter of life and death. Success is a kind of life. When a person learns that they have succeeded in something they are rejuvenated and a new life is breathed into them, as it were. If a person comes to know that they have failed, they die a living death, and often, many weak-hearted people even die.⁷

Among the many related revelations of the Promised Messiah (on whom be peace), is: *Be not surprised at My affair. We intend to honour you and protect you.*⁸

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⁶ Ahmad. *Eik Ghalati ka Izala [A Misconception Removed]*. (Ziya al-Islam, 1901). R.K : xviii. 213, 214. English: (1978, 2007). 15, 16.

⁷ Ahmad. 15th January 1898. *Malfuzat*, 135. English, 152.

⁸ Ahmad. *Araba'in*. (Ziya al-Islam, 1902). R. K.: xvii. 385. *Tadhkirah*. (1976, 2009, 2018). 512.